

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., APRIL 18, 1918.

NEW SERIES, VOL. XX, No. 16.

The lower branch of the Nebraska Legislature adopted the national prohibition amendment Monday. It is before the Senate.

Pastor C. C. Pugh is in a good meeting at Hazlehurst, with Dr. Ray Palmer preaching and Brother Cambron leading the singing.

Pastor A. T. Cinnamon received a royal welcome at Kosciusko. He is worthy of it and it is just like the Kosciusko saints to treat him handsomely.

Rev. C. M. Morris helped Pastor J. P. Will Hams in a good meeting at Mendenhall. A high spiritual tone was reached even amidst the agitation and excitement of the times. There were ten added to the church.

An even hundred were added to the First Church, Jackson, in which Pastor Hewett preached. Senior Deacon Mimms says it was, in his judgment, the greatest meeting the church ever had. And he has been a member for a third of a century.

The Independent remarks, that in speaking of the command to love our neighbor, "If we had been asked to love the antipodeans we could have qualified without hesitation, but to love the person living in the house next door or in the flat above often puts too much of a strain upon our charity."

Pastor M. J. Derrick reports that Morton and Harpersville have gone over the top for Home Missions. The apportionment of the latter was \$36.00. They gave \$42.37. The apportionment of the former was \$68.00. They gave \$75.00. They intend to do the same way for Foreign Missions and everything else.

Dr. O. L. Halley, chairman of program committee, and Dr. J. B. Gambrell, president Southern Baptist Convention announce: "Acting upon the advice of the Convention at New Orleans, and upon the response from the field, we planned the program for the Southern Baptist Convention to close Tuesday morning by noon. Many strong reasons call for this."

Rev. Zeno Wall who was army chaplain for several months and more recently Baptist Camp Pastor at Camp Beauregard, spoke at the Second Baptist Church, Jackson, Sunday night, at Clinton Monday night and at other points in the state through the week. No man is doing better work among the boys, or is more popular. He brings a message from our soldier boys to their people in Mississippi.

The Foreign Mission Board is making its best drive to come to the convention with the full amount for the year raised. Dr. W. D. Powell reports \$3,000 from Beaumont. Deacon Burt of Houston gives \$10,000, making a new record for giving to current support of foreign missions. Deacons Levering, Baltimore and Anderson, of Knoxville, have gotten under the load with strong shoulders. Deacons are finding out what they are for.

All our lives we have been hearing that Mr. Lincoln said: "You may fool some of the people all the time and all of the people some of the time, but you can't fool all the people all the time." And now comes Brother C. C. Brown of South Carolina and declares that these words were written by a Frenchman named La Rochefoucauld two hundred years before Abraham Lincoln was born. Sic transit gloria A. Lincoln.

Pastor R. F. Bass made a good start at Boyle, the church giving \$100 to Home and Foreign Missions the first Sunday.

Rev. Jno. F. Measells writes from Las Cruces, N. M., that the report of the death of his wife is a mistake. His brother's wife, at Fort Worth, died recently.

Bro. J. E. Byrd has just conducted a successful Sunday School teacher training class at Marks At Sledge, near Marks, he conducted one service with Pastor Bacon, and there were eleven people joined the church, nine by baptism.

Dr. Shands, who was one of the two men who gave the Hospital grounds in Jackson to the Baptists and who has done a large part of the surgical work there, has returned to his work in Jackson after a while spent in Philadelphia and in Texas.

Dr. W. M. Poteat has offered his resignation as president of Furman University, Greenville, S. C., to accept work with the National Laymen's Movement. He is a most attractive platform man who has been heard several times at our Mississippi encampments. The Courier says the University has greatly prospered under his administration and regrets to give him up.

**INTRODUCTORY OFFER: — WE
WILL SEND THE BAPTIST RECORD
FROM MAY FIRST TO JANUARY
FIRST, EIGHT MONTHS, FOR .100.
PASTORS, ANNOUNCE THIS TO
YOUR PEOPLE AND SEND US THE
FIRST, EIGHT MONTHS, FOR \$1.00.
SUBSCRIBE IF YOU WILL AN-
NOUNCE IT.**

Dr. M. D. Jeffries accepts the work as pastor of the Baptist Hospital in Memphis. This is a good move and Dr. Jeffries is an excellent man for the work. There is no time when people are more accessible to spiritual ministry, more in need of it, or more responsive to it than when they are sick. The hospital in Memphis will be able to do better work than ever before, and the effect on all who work there will be wholesome. Dr. Jeffries assumes the new duties May 15.

The church at Clinton and the Second Church at Jackson, after hearing the message which Camp Pastor Zeno Wall brought from our boys at Camp Beauregard, sent by him letters of loving greeting and assurance of prayerful interest in them. Brother Wall's address was at once a feast, a comfort and an inspiration to those who heard him, and those who know him know that there is no man to whom they had rather trust the keeping of our boys in khaki.

Plans for the union of Northern and Southern Methodists are reported as being nearing consummation by the hands of the special joint commission from these two bodies recently called to meet in St. Louis. Some of the Southern Methodists are stoutly holding out against the union. It ought to see friction and duplication in some places.

We are sorry to learn of the destruction by fire of the Baptist church house at Onyka last week.

The country will be dry in 1920 from the Rio Grande to the North Pole. Go south, old bloak, and blow up with the boozy breed.

Pastor J. J. Mayfield found the home in readiness at Pontotoc on his arrival and the table spread. There are just no better folks than he will have to preach to.

The Second Church, Jackson, has given the pastor an assistant, beginning June first. This church also has increased the pastor's salary and proposes a budget for next year of \$7,500.

Pastor J. G. Gilmore is having frequent baptisms in his churches adjacent to Hazlehurst, and says they will give every cent for missions apportioned them, and more.

Every pastor, every deacon and everybody else interested in the best methods of managing church finances, ought to read "Church Organization and Methods," the handbook issued by the Sunday School Board, through a committee appointed by the Southern Baptist Convention. You can get it from the Baptist Record for 65c.

"Christian Science" must be worse than we thought it was, for according to a recent escape from Berlin "Any Christian Science practitioner giving absent treatment to a soldier will be put in jail. Evidently the Kaiser doesn't propose to take any chances on having the Hindenburg line hoodooed."

We welcome back to Mississippi Rev. W. R. Farrow, who comes to Amory as pastor after twenty years spent in Tennessee. He was five years at Union Avenue, Memphis. The church received him royally and the new building, which was halted some months ago, will now go forward.

Dr. Ben Cox, of Memphis, assisted in the Liberty Loan drive in DeSoto County. Though a rainy day, \$29,000 was subscribed at Hernando, and \$40,000 at Olive Branch. One negro here took a \$1,000 bond. It is thought the county will reach \$150,000, which is just twice the maximum asked of them.

This was passed to our desk by a lady: "Yes," said the cynical old sea captain, "when I was shipwrecked in South America I came across a tribe of wild women. Absolutely wild. They had no tongues."

"Good gracious!" exclaimed the listener. "How could they talk?"

"They couldn't," was the reply. "That's what made them wild."

The following from the Times-Picayune of New Orleans will be read with great interest by Southern Baptists. It is simply marvelous that such buildings have come into our possession, so well suited to our work at such figures:

"With the overcoming of objections on the part of the Newcomb Alumnae Association to the sale, the Baptist Bible Institute has added to its acquisition of Newcomb property the Sophie Newcomb Memorial Chapel. The new Newcomb College is nearing completion, and the Baptist institution will open its classes about October 1, in the buildings now used by the college. The conference paid \$5,000 for the chapel, which cost about \$30,000 to erect."

THE GOVERNMENT AND THE KINGDOM.

B. D. Gray, Corresponding Secretary.

As Dr. Van Dyke says, "The love of God and love of country, the noblest passions of the human soul, meet in Home Missions."

Just now we have the greatest opportunity for the outward expression of piety and patriotism ever presented to our people.

We are in a great crisis. The latest news is that the Germans, after a brief lull in the battle on the Western front, are again advancing towards Amiens, their present objective, with a view of reaching the English Channel and seizing the British bases of supplies at Havre and Dunkirk. It will be calamitous in the extreme if they succeed in dividing the British and French forces and reaching the channel.

We are hoping that a counter attack from the allied forces may win the day as at the battle of the Marne, but all agree that the most serious crisis in the war has been reached. If we had a million American soldiers on the Western front to hurl against the Huns the day of victory would be at hand, but we are not ready with the men. As fast as the ships can carry reinforcements from our American camps the boys will be rushed to the front. All our forces must be thrown into the conflict with the least possible delay. Vast supplies of guns, munitions, food, equipment of every kind, and men by the hundreds of thousands, call for tremendous pressure of money.

The Third Liberty Loan Is Called For.

During April we must take the full \$3,000,000 for the third series of Liberty Bonds. Our people must meet the call of the government. To falter now would be ruinous and either bring defeat or indefinitely prolong the terrible war.

Remember to Caesar the Things That Are Caesar's and to God the Things That Are God's.

On the other hand, we can serve our country and our mission cause at the same time. Buy the Liberty Bonds and thus serve the government and give the bonds to Missions and thus serve the kingdom.

There are thousands of patriotic Baptists who are loyal to their denomination. Many of them already own Liberty Bonds, and they serve the government in their purchase. They can give the bonds for Home Missions and thus serve our great denominational interests.

A splendid young layman in South Carolina has just sent us \$500 in Liberty Bonds. This is a splendid example of his own generous impulse to help Home Missions in this hour of need. There are doubtless a hundred others in the Palmetto State who could do likewise and as many in each of a dozen other States. There are many brethren who, on account of various calls, may not be able to give as largely in money contributions as they desire, but who could supplement their cash contributions by giving Liberty Bonds. It ought to be our aim for us to have a thousand gifts of this sort before the year closes April 30th.

Will not our laymen seize this opportunity for serving their country and our mission cause at the same time? Let every one who can add to the Home Mission offering a gift in Liberty Bonds and induce as many others as possible to join him.

There are likewise many devout women who, if the matter is brought to their attention, will gladly make the sacrifice of their bonds for the sake of our great work.

Pastors can render great service by urging this upon their members. In no other way at one and the same time can we so well serve our country and our Lord. May we not hope that hundreds and thousands of our brethren and sisters will make an extra gift in the way of Liberty Bonds for Home Missions?

Home Mission Rooms, Atlanta, Ga.

Rev. R. F. Bass goes from Edna to Skene and will preach there and at Boyle and Pace, the field made vacant by the going of Bro. L. S. Cola to the West.

OUT ON THE STREETS, LOOKING FOR THE LORD.

J. D. Crain, Baptist Camp Pastor, Camp Sevier, Greenville, S. C.

I was looking up some soldier boys who had signed the War Roll, and I came to a certain company, and was asking about where I could find such and such a boy.

There was a tall, slender fellow from North Carolina who took it upon himself to show me around. He was exceedingly kind. As I would find the fellows, I talked to them about salvation, and urged them to accept Christ as their Lord and Master and follow Him.

I finally decided to see if the young man who was so kind to me was a Christian. And I asked him.

He replied, "I do not know." And I replied, "Do you believe that Jesus is the Son of God?"

He replied, "I do."

Then I said, "If you believe that, 'Thou shalt be saved.'" "Now," I said, "give me your hand that you accept Jesus as your personal Saviour," and he reached forth for my hand.

I then said, "You want to follow him in baptism?" "But," said he, "I want to get a furlough and go home and join the church of which my wife is a member."

I said, "All right, go ahead."

On the next night I organized a Bible class in his company and he was there. We sung, we talked and prayed; had a great meeting; after which he came to me and said, "I will meet you at Unit Eighty-four, Sunday morning an nine o'clock and go with you and be baptized." This he did.

This personal work is the greatest work in and around the camp. One morning as I came into the camp, I stopped at the Remount Station, and in a few minutes there were four young men to accept Christ.

I do not know of any one working harder in the camp among the home-sick boys and others, than Jesus. He always goes on before.

How God can use men to preach in and around the camp! We need men to tell about Jesus—that's all. He will do his part, if we will be faithful.

These boys are looking and listening for somebody to tell them about God, and they want to know the will of God in these strange times, when everything is in such an uncertain condition.

As I pass along the row of tents, I find boys reading the Bible. It is the talk that the Bible is being read as never before. How they need some one to teach them,—as did the Ethiopian eunuch! The work of the Holy Spirit, in my mind, is simply wonderful among the soldiers.

I urge the people at home to be very much in prayer, and send us helpers that our boys may be saved, while their minds are being stirred.

I am deeply distressed that the Home Mission Board is much behind on its receipts, both for its great regular work and for the \$60,000 it is spending in putting Baptist camp pastors in all large army camps in the South.

Conscious of my own helplessness, but rejoicing in what my eyes have beheld of the power of God in the hearts of these soldier boys, I know what has been accomplished here at this one camp justifies every dollar Baptists have raised for Home Missions in the last five years.

Our people are wonderfully prosperous. If they won't give their money to help take care of the hungry souls of our own soldier boys, what, in God's name, will they give it for?

I am glad the Home Board has spent \$60,000 on this great camp service. I wish it had spent more. If this brings a debt on Baptists, it is a debt that ought to be brought on them. These boys in the camps are putting up their lives for the battle of liberty and righteousness. What will Southern Baptists put up to balance this?—a reluctant "bit," or their prayer-consecrated, sacrificial best?

Budget Laymen Department

N. T. TULL, Superintendent

Magnify your office.

I was talking to a county superintendent of public education, and he remarked: "Most anybody can be a county superintendent, but it takes a mighty good man to be a good county superintendent."

What this man said of his office can be well said of many other offices. For instance, most anybody can be a church clerk, but it takes a man on his job to be a worth-while church clerk. There is no office in our churches that so much needs to be magnified.

My work is that of helping to enlist churches and church members in doing an extremely important thing, namely, that of properly supporting God's great cause. People cannot be enlisted if they cannot be found. It is a burning shame to see how helpless most churches find themselves when they are asked to furnish a complete and accurate roll of their membership. That is a piece of information that the church clerk ought to be able to give at any time.

One reason there are so many Baptists in every community whose membership is elsewhere is because our Baptist churches never keep up with their members. The actual waste to the Baptist cause in this one piece of looseness alone is thousands of dollars annually in material support, besides the great loss in spiritual forces. This condition could be remedied if the church clerks would realize the importance of their office and of their duties more faithfully.

Another office that should be magnified in our churches is that of church treasurer. A church treasurer who will not carry out the plain instructions of his church in the handling of the funds committed unto him stands squarely in the way of putting system and order into church financial methods. The budget plan provides for making monthly remittances of all denominational funds to the Convention Board office. In fact, that feature of the plan is the heart and soul of the whole thing, as a denominational program. Yet there are churches on the budget that are helpless to carry out the intention of the plan because the treasurer will not do the thing according to the instructions of his church.

The remedy of this sort of thing is for the church to require monthly reports from the treasurer to be read in conference. When that is done it will become embarrassing for him to report that he is not carrying out the instructions of the church.

The best organized church in Mississippi, as far as I have been able to ascertain, is the church at Brookhaven. When a duty is laid upon a member of that church it is generally discharged with an agreeable measure of faithfulness. The secret lies in the fact that the church has a complete schedule of organization, one feature of which provides that every officer and every department of church work shall make a quarterly report to the church to be read in conference and spread on the minutes. Frank and open publicity will cure evils and inefficiency in any business, the church not excepted.

The chairman of the board of deacons in one of our largest churches told me recently that his church had never had a formal conference since he had been a member, something over two years. The church conference is the source of authority in a Baptist church. Every officer of the church should receive his commission from the church conference. He should also account to the church conference for the manner in which he discharges the duties of his office.

It is said of Mr. McAdoo that he could not live in an unorganized atmosphere. If I were coining a new word I would say that some of our churches need to be "McAdooded."

Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec'y

Has it occurred to you:

That the Southern Baptist Convention meets at Hot Springs, Arkansas, May 15?

That you can get credential cards entitling you to a seat in the Convention as a messenger from this State by writing us?

That some Baptists, judged by their works, evidently think that they glorify God the most by doing the least?

That the government, in insisting upon deeds and not words, is giving us a definition of patriotism?

That money works wonders, but the most wonderful thing it does is to materialize the human soul?

That a Baptist who does not give for the world-proclamation of the gospel is a mighty poor specimen of the faith?

That a pastor who does not train his church to observe "all things whatsoever the Lord has commanded" is falling far short of his duty?

The Mission Drive.

For some reason the mission drive in Mississippi is being held up. We are not even making as much progress as the Germans are making on the Western front.

Our goal is:

Home Missions, \$31,680.00.

Foreign Missions, \$40,480.00.

Total \$72,160.00.

This is our objective for the Conventional year 1917-18. This year closes midnight, Tuesday, April 30. At this writing we have sixteen days left to our credit.

What have we accomplished?

For Home Missions we have received \$10,094.60.

For foreign Missions we have received \$18,367.80.

This is a total of \$28,462.40, which leaves \$43,697.60 yet to be raised.

In eleven months and fourteen days we have received for Home and Foreign Missions \$28,462.40. In the sixteen days yet left to our credit we must receive \$43,697.60, or else we will fall short of our goal.

Some people who call themselves Baptists do not appreciate the seriousness of the situation. They are interested in many things rather than in these denominational enterprises. I would not discourage any undertaking or have our people give less to any of the things being pressed upon them—things which look to the winning of the war—but I would most respectfully and earnestly and urgently call our people's attention to the fact that fundamental to all that we are doing is the preaching of the Gospel of Jesus Christ.

We may win battles in Europe; we may put down Kaiserism by the force of our arms; we may remake the map of the world and reorganize the governments of the world, but all of this will go for nothing if we do not win men to Christ. There is little use to put down autocracy if we do not lift up the cross of Christ in its place. The world cannot be made safe for democracy until the proper spirit is created for democracy, and that spirit can only be created by the preaching of the Gospel. The world needs as it has never needed before to know Jesus, and our Father in Heaven is looking to us to tell the world about Him.

The test of our churches is just here. We are to give ourselves in sacrificial service for this world's redemption. Are we doing it?

Brother pastor, are you doing your dead-level best to get the world to Jesus? Are you

preaching like you ought to preach about denominational causes? Are you urging upon your people as you ought to urge upon them the cause of world missions? Are you taking collections for these objects? Has it dawned upon you that the voice in the pulpit is mute unless it culminates in service from the pew, and that service from the pew can only come when men and women actually put their money into the enterprises of the Lord? If you were called before your Master at this moment would your skirts be clear? Have you done your best as you ought to have done it in gathering together the resources of your church in this world-campaign of righteousness? If you haven't, then you have a few days more left in which to do this. The job is yours, and the God of heaven is looking to you and to no other man to lead your people in this work of making the world Christian.

An army cannot move without leaders, and, Brother Pastor, you are the leader.

The orders have gone out from Heaven and these, methinks, are the words spoken by our Commander-in-Chief: "Mississippi Baptists, go 'over the top,' at whatever cost; reach the goal, for the world is baptized in blood today because the Gospel of Jesus Christ has not had its right of way. Give the world that which alone will save it. Baptists, forward, march."

A LETTER FROM A WOMAN LIVING IN THE COUNTRY OUT WEST.

J. F. Love, Cor. Sec'y.

The following is taken from a letter just received from a good woman, the wife of a man who some years ago was appointed a missionary by the Foreign Mission Board, but who, because of collapse of health, had to give up his work. He and his wife have since struggled hard to make a living and to rebuild his strength. There is much in the letter which we withhold, but we feel that this extract has in it a lesson for some of God's children. There are literally thousands of men and women in the South who are as able to give \$2,000 as this little woman is to give \$2, and this is but a small part of what she is giving. Read the letter, dear friend, and act on your holiest impulse.

"Dear Dr. Love: I was so glad to see the Baptist Messenger give its front page to your message last week asking for One Million for Foreign Missions. I am going to try to do my bit in helping you go over the top. God has given me a vision and I wish I had a thousand lives to live for Him and enough money to satisfy the great need of the Board at this crisis. Enclosed you will find \$2.00, my Sunday egg money for this month, and I will give more when our pastor lays it before us for our consideration.

Our great Southland is overflowing with money and a million will be easily raised if we go about in dead earnest and teach God's children who are not giving to Missions as they should the great need, what we are doing and what must be done if we do our duty, and give ourselves until it hurts, we will be sure of victory.

The need must be taught to all God's children, sung in songs, preached in our pulpits, read in our papers, and lived in our lives and when this is done and each one does his part or bit, we will not only give One Million, but will give many millions and keep on giving until the need is met, etc. We must not talk of retrenching. That was what killed Miss Lottie Moon, one of China's greatest pioneer missionaries. I thank God for the privilege of living in her home in China the first six months of our short stay in China. In 1907 just such a crisis as now, money short, the Board talked of retrenching and her brooding over the matter for fear she would be called back to America, caused her to not eat enough and economize other comforts necessary to her physical strength in order that she might give more of her hard earned money to help, broke down completely and before she could reach the homeland went to Heaven."

VICTORY!

J. F. Love, Co. Sec'y.

Victory is possible. I do not want to encourage presumption of self-ease anywhere by announcing too confidently that Southern Baptists will be victorious in their present Foreign Mission campaign. I know that they can win if they will. The Lord has put victory within our grasp if we will, by courage and fidelity, claim it.

Again the Lord's Spirit seems to be among His people, and some of them are giving evidence that victory has already been achieved in their own hearts. That is where victory begins. When Christian men and women conquer themselves, their selfishness and covetousness, there is hope for the cause which they espouse. God cannot win great victories through men and women who are afraid that their loyalty will hurt them. It is when a people decide that they must win at whatever price and that they are willing to pay the price of victory that victory is assured. Some of our people certainly have won this victory over themselves. Here is a telegram telling that one good man in Texas gives \$10,000. Here is another from South Carolina which announces two \$5,000 gifts. The State Secretary for Tennessee reports a personal gift of \$2,000 in his state. Here is a letter from a small church in Georgia stating that one good woman gives \$720, another \$525, etc. A good woman in Georgia asks to be allowed to pay the \$720 salary of a missionary who must be sent to China at once. Three states are in the campaign for \$100,000 each, and with such giving as this the prospect is that they will go over the top with a shout. One Virginia pastor whose salary has not exceeded \$1,000 a year, and who has practiced the closest economy in order to educate two boys and see them both graduate, declares his intention to give \$100. Another Virginia man and his good wife borrowed \$100 in order to have part in this great work. One Sunday School in Virginia gives \$1,300. These and many others whose cases we could report, have gained that victory over self which if won by all of us, will insure the great victory.

Here is part of a letter from a good woman who has, to her great joy, achieved victory: "I want to do my very best for Missions, not only during this campaign but always. I have in various ways, by marriage fees, writing stories, and re-trimming last year's hats, saved up the small amount, half of which I send you. I have given an equal amount to our Home Board church-building fund and for work among our soldiers. This is not our regular gift to missions, but my thank-offering for recovery from a long and serious spell of illness. * * * Oh, I wish it were \$5,000. * * * What a joy it is to me to give to my Lord's work! and how happy those should be who have the blessed privilege of giving large sums." This letter and some others which have come to hand remind one of what Paul says about the churches of Macedonia, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

If only the prosperous among our people should know the same touch of the Spirit of God that the good woman has experienced who wrote the letter from which the above extract is taken, we could announce without doubt or hesitation a victorious campaign. I would call our people to prayer that multitudes who have not yet entered into full Christian fellowship with such spirits as these whose gifts are reported above, and many others which are equally worthy, may at this time achieve victory over themselves and give as God has prospered them to save this great world enterprise from defeat in this great hour.

The Million Dollars will be raised if others give as some are giving. Let our people know that a new day has dawned, and that the old standards have passed. Such giving as is being practiced by scores of Southern Baptists in this hour raises new standards for all of us.

The Baptist Record

180 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— BY THE —
Mississippi Baptist Publishing Company

P. L. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrange-
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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

IS IT SO; IF SO, WHY SO?

A few days ago a thoughtful brother, promi-
nent in the denominational councils, expressed
surprise at what he thought was true and in his
surprise was a mingling of pain. His statement
was that the schools indicate a strong tendency
to minimize or to depart from the standard of
orthodoxy while the denominational papers
show a special devotion to recognized standards
of orthodoxy. Without taking undue pride in
the opinion that the religious papers were safe
counselors, we were set to thinking as to wheth-
er these things are so. He was very pronounced
in his opinion that he had sized up the situation
accurately.

He was referring specially, to be sure, to
schools of theology, but not to Baptist schools in
particular. The immediate occasion of the re-
mark was an article in a staunch Presbyterian
paper criticizing adversely a book of loose-
jointed theology by a professor in one of their
seminaries. There can be no doubt that among
many people there is a disposition to look with
unfriendly eye on anything that comes from a
theological seminary. We are not able to anal-
yze this feeling satisfactorily, but it seems a
part of the ancient disposition among all hu-
man beings to view a stranger with suspicion
until he proves himself worthy of trust. This
does not condemn one party alone, for this nat-
ural alienation must have a reason for existence,
and may have grounds for its origin on both
sides of the fence. None of the evolutionists,
so far as I know, have traced man's ascent
through the dog, but there is something of the
dog in us all which regards with uneasiness any-
body from the other side of the fence, or the
other side of town.

But it was none of this which provoked the
remark of the seriously-minded brother who
started this inquiry. Is there anything inherent
in a theological school which renders it a source
of uneasiness to others? To answer this, one
must recognize two opposite tendencies in edu-
cation, the conservative and the radical. Some
schools have through generations been conserva-
tors of traditions, and find it slow to break away
from old ideas, ancient curricula, and adapt
themselves to the ever new world in which they
live. These will be likely to preserve a mummified
orthodoxy. There is an opposite tendency,
which seems to be in the ascendancy today,
that of running after every new thing or trying
to discover or announce some new thing; the
newness alone giving it value or acceptance.
Even schools which do not make a business, like
the degenerate Athenians, of hearing and telling
some new thing, are nevertheless influenced by
those which do and sometimes speak the lan-
guage of Ashdod while living within the walls
of Jerusalem. In more than one Baptist sem-
inary of the North there are men who deny or
doubt the inspiration of the Bible and teach a
denatured atonement. And occasionally some-

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body nearer home will intimate that the story
of the virgin birth is not a necessary part of
our faith in the divinity of Jesus.

It would be a crime against the work of in-
stitutions whose work is the bringing in the
kingdom to destroy confidence in their loyalty
by any insinuation of wrong teaching. But it is
equally a crime against the institution and
against the truth of the kingdom for which it
stands, for any man who represents it to give
occasion of doubt as to his loyalty to the truth of
the Bible.

Now, we believe there is a sure preventive
against going astray in the matter of orthodox
teaching. This is that every school shall keep
in close touch with the people and shall relate
every department of its work to practical effort
to save people and minister to them in the name
of Jesus. Wherever this purpose is lost sight of
or allowed to drop into a secondary place, we
are headed toward the catastrophe of false
teaching. A definite and immediate purpose to
save and serve will keep us in the way of right
thinking. The orthodox standards are great
searchlights that shine on the path of service
only and when we get away from that we are
adrift in the dark. Mere intellectualism, theo-
logical knowledge is ecclesiastical lumber. De-
grees conferred for covering so many subjects
only remove us so many degrees from the peo-
ple whom we are to serve. When the cord of
service is severed in our educational work, then
it is going to pieces and ought to go. The kind
of progressive outlook and open mind we need
is looking out for the man in need and an open
heart and hand for his help. This is the mean-
ing of Jesus words, "Whosoever hath to him
shall be given and he shall have abundance." To
know more of the truth of God you must
do more of the will of God. If an institution
gets away from the people it cannot render them
the service for which it was intended.

BAPTIST BIBLE INSTITUTE

A meeting of the trustees of this new school
was held in New Orleans Tuesday of last week.
Those in attendance were Drs. B. D. Gray, John
F. Purser, I. J. Van Ness, J. Benj. Lawrence, J.
T. Christian, P. L. Lipsey, D. E. Ellis, G. H.
Crutcher, R. P. Mahon, B. P. Robertson and
Messrs. Terry and Webb.

The meeting was held in the president's office
of Sophie Newcomb College, whose property,
embracing a whole block in the city, becomes
the home of the Bible Institute next summer.
One can hardly believe his own eyes when he
sees this splendid equipment, embracing four
magnificent buildings, and is told that this is for
a great Baptist Institute which has just come
into existence and will be ready for the men and
women who come to its opening next October.
It is a miracle of providence that there should
be offered to us at such low figures and on such
easy terms buildings which will furnish lecture
rooms and dormitories for probably two hundred
students. These buildings, which cost near
\$300,000 will become the property of Southern
Baptists upon the payment next summer of \$25,-
000 and a balance of \$75,000 in fifteen years.
Of this first \$25,000 the Home Board and Sun-
day School Board have paid \$10,000 to secure
the trade and Louisiana Baptists have in sight
about \$10,000 and Mississippi Baptists are asked
to give \$5,000 by July first. There ought to be
some one person in Mississippi who will do the
handsome thing in this emergency and give the
\$5,000 now. Of course, we will be called upon
for our part of the remaining \$75,000.

As one looks upon these handsome buildings
which are so admirably suited to our needs, he
is overcome with gratitude for God's favor at
the beginning of the enterprise. It has put heart
into the Baptists of New Orleans as nothing else
has ever done. They feel more than ever that
they are in fellowship with the great host of
Southern Baptists and have come to a conscious-

Thursday, April 18, 1918.

ness of their strength and a sense of their mis-
sion as never before. Under the leadership of
their noble pastors they gave nobly and sacri-
ficially to secure the property and stand ready to
support it for all time to come. It will be a
great blessing to them in calling out greater
service and equipping others to serve in this
greatest of our home mission fields.

Dr. B. H. De Ment, the president, came with
a great record of achievement behind him in
the pastorate and in the seminaries at Louisville
and Fort Worth, where he taught for several
years. Three other teachers and helpers were
elected to take their places in the Institute, and
others will be provided in the near future. The
names of these can be given when they have sig-
nified their acceptance. We in Mississippi stand
pledged by our Convention to give \$1,000 this
year to the running expenses of the school, none
of which has yet been paid. We have in New
Orleans at the very beginning what some other
institutions have struggled half a century to
obtain. Not to be grateful, and not to make the
most of it is unthinkable for us now.

Christian Science is as dead as a doornail in
Fairfield, Me. It happened on this wise. A
healer who was on the eve of leaving for the
South was called to see a patient. The patient
was informed that she would receive "absent
treatment" while the healer was in Florida.
About a month later the patient died, and the
daughter wrote the healer requesting the bill
without stating that her father was dead. The
healer replied that there was no hurry about the
bill, and that it could be paid on her return.

Again the daughter wrote, receiving the same
response. Immediately upon the return of the
healer, the daughter called, and insisted that
she be given the bill, and that it be receipted.
Thereupon the bill was presented for three
months' "absent treatment." Imagine the heal-
er's confusion when informed by the daughter
that her father had been dead for two months.
Thus it appeared that the healer had presented
a bill for healing a man for two months after
he was buried. This fact, in spite of the earnest
entreaties of the healer, was made public, and
as a result, Christian Science has never been
able to make any headway in Fairfield.—Ex.

The present law provides one chaplain for
each regiment of men in the army. This was
enacted when there were only 1200 in a regi-
ment. Now there are 3,600. A bill now waits
action of the House giving a chaplain to every
1200 men. In the navy there is a chaplain to
every 1250 officers and men. In the British
army there is a chaplain to every 800 men. The
proposed law is endorsed by Gen. Pershing, Sec-
retary Baker, the House Committee on Military
Affairs, and by representatives of Protestant and
Catholic organizations.

Whenever a patient goes from your commu-
nity to the Baptist Hospital, either in Memphis
or Jackson, your church ought, if the patient is
not able to pay it himself, to pay the actual ex-
penses for him at the hospital. Not to do so
makes it necessary for somebody else who doesn't
know the patient and is not personally interested
in him, to pay instead.

Mr. Roosevelt objects to the law proposed by
Congress to punish disloyal utterances because,
"forsooth," it might be used to restrain him from
criticising the President. This would seem to
imply that he is under suspicion of disloyalty
according to his own appraisal of his words.
The Ex-President seems fast being transmuted
into noise.

A writer in the Arkansas Methodist says that
Virginia is the only Southern State in which the
Methodists outnumber the Baptists. It didn't
used to be, but things are constantly getting bet-
ter.

THE TITHE A MORAL OBLIGATION.

The Bible is a universal book—a book for all times and all ages. This is true for two reasons: (1) God never changes, and (2) human nature never changes. God delivered his message to mankind, and closed the Book. The accidents and incidents of human life continue to change; the essentials abide forever.

Since this is true, we know that every standard of conduct and every principle of life that is set forth in the Bible is as binding on men of one age as another. "No prophecy of scripture is of private interpretation." (2 Peter 1:20). We are not to think because a message in the Bible is delivered to a certain people at a certain time, that it has no meaning or message for us. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). The Bible would have very little comfort for us, or would hold out very little hope to us, if we did not accept its message and its teaching as personal to us.

But there is a tendency in this age to lop off the teachings of the Old Testament and say that we are living in a different dispensation, and for that reason the message of the Old Testament is not for us. That is dishonoring to the venerable teachings of the Book. There has never been a natural law in God's universe nor a moral law in God's government that has ever been changed, abrogated, or destroyed. Statutory laws, either of God or of man, are the only laws that are ever subject to change. We may enact statutory laws that have to do with moral laws, but the statute can in no way alter or affect the principle involved in the moral law.

The same is true in natural laws. There is a principle of natural philosophy that is stated thus: "A force acting upon a body in motion or at rest produces the same effect whether it acts alone or with other forces." You might manufacture a gun that would shoot a ball seventy miles. That means, so to speak, that you have passed a statutory law against the natural law of gravitation, but still the law of gravitation is acting constantly and independently upon the ball from the time it was manufactured. While your law is operating upon the ball, and after your law has ceased to operate upon the ball, its relation to the law of gravitation remains unchanged.

Now, the law of the tithe has been a moral law ever since God created man and placed him in relation to certain moral laws. The fact that the Levitical statutes had to do with the tithe does not in any way affect its relation to man as a moral obligation. "The tithe is the Lord's; it is holy unto the Lord." It was incorporated into the law of Moses so as to define its meaning more perfectly and to regulate its administration. In the same sense was the Sabbath incorporated into the law. The commandment of the law says, "Remember the Sabbath day to keep it holy." The Sabbath was holy unto the Lord already. The law did not make it holy unto the Lord. God might as well have said, "Remember the tithe to keep it holy." The tithe was holy unto the Lord already. The law did not make it holy unto the Lord.

Those who fear to insist on the payment of the tithe because it sounds legalistic had as well fear to insist on the observance of the Sabbath. They are both moral laws which no amount of legislation for or against can change in their relation to man.

Those who insist that some people cannot afford to tithe should also insist that those same people cannot afford to keep the Sabbath. If a man cannot spare one-tenth of his increase, he certainly cannot spare one-seventh of his time. If he has a right to use God's portion of his increase, he has the same right to use God's portion of his time.

Also, there is an economic value in the observance of the tithe, just as there is in the ob-

servance of the Sabbath, or any other moral law. No great moral question can be properly considered apart from its economic bearing. The progress of the prohibition movement could never have made such strides if its economic aspect had not been carefully considered and strongly emphasized.

The payment of the tithe strikes at the very root of economics. It is the acknowledgment of God's ownership of the things we possess. It is the basis of adjustment in the handling of all things of material value. It is the standard of measurement when we come to estimate our obligation to God. It is the point at which our stewardship finds its vital test. "He that is faithful in that which is least, is faithful also in much." If a man is faithful in rendering back to God the tenth of all his increase, you can rest assured that he will administer the nine-tenths to the glory of God. Such a man will not be slothful in his business, but will be fervent in spirit, serving the Lord.

NELSON T. TULL.

ELECTION.

By R. A. Breckenridge.

Does the Bible teach election? There is not a doctrine taught in the Bible more clearly than the fact that the Lord has chosen his people. But the objector to election will say, "Yes, the Lord has elected his people, but election is conditional." But the objector must remember that election reaches back to the beginning of time, before man existed. Therefore, election could not hinge on conditions; for man was elected before he could comply with conditions.

Ephesians 1:4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Also II. Thes. 2:3: "God hath from the beginning chosen you to salvation."

In connection with the above quotations, read Acts 13 and 48. This scripture teaches that as many as were ordained to eternal life believed."

If the person who does believe, does so as a result of their election or ordination, can those who are not ordained to eternal life believe? Furthermore, if you think that the unsaved man has the power of choice, tell me how the unsaved man can accept Christ, whom he has no faith in at all? Can we accept Christ without faith? No, you will doubtless say that he has faith to accept Christ. But remember that the unsaved man has no faith. For we are taught (John 3 and 36), "He that believeth on the Son hath everlasting life." According to the above, a person who hath faith in Christ already hath everlasting life. And I am unable to see how a person can accept Christ without faith.

John 4:44: Jesus hath said, "No man can come to me, except the Father which hath sent me draw him." According to the foregoing language, no one can come to Christ without he is drawn by the Father (or Holy Spirit).

I want to say, without the least fear of successful contradiction, that no one can have a desire to be saved without the Holy Spirit. Furthermore, when the Spirit seeks to draw for the purpose to save, man has not the power to resist the Spirit, for he is able to save and to bow poor, sinful man into submission.

If a man had the power to accept or reject, then salvation is obtained by works, for all efforts on the part of man to accept or reject, is of works. And we are taught in Eph. 2:8, that it is by grace that we are saved and it is not of works, lest any man should boast. Now grace is favor bestowed on man, and it is a free gift of God and not merited by anything that we can do. Eph. 2:1: "And you hath he quickened who were dead in trespasses and sins."

From the foregoing we get the idea that the unsaved man is dead in sin, and a dead man is wholly incapable of the performance of any duty, therefore cannot accept Christ.

Why is a spiritually dead man compared to a literally dead man? It is because of the simi-

larity. As one is in a helpless condition, so is the other. The spiritually dead can no more accept or reject than the literally dead can. And we are very much impressed with the similarity that as the literally dead man could not be resurrected without being quickened and given life by the Spirit, so the spiritually dead cannot accept Christ until quickened by the Spirit, and to be quickened is to have life. But God Almighty, knowing the helplessness of man, who is dead in sin, sendeth his Spirit into the spiritual man, giving him life.

I believe in good works as much as any one, but not as a method of salvation. For, while it is true that salvation is a free gift of God, it is also true that rewards are by-works. No man can work his way into heaven. While works will not take a man to heaven, it will reward him when he gets there. For just in proportion to our good works after we are saved by grace, will we be rewarded when we get there.

Education Commission

R. B. Gunter, Secy.

Many who had paid all money due are paying up in full to save Baptist credit.

There are always enough faithful ones to keep alive faith in Christianity.

"The amount which this bank is carrying on the college must be paid in full when the next note matures." The above is the substance of a letter received from one of the banks which has been carrying college paper for several years.

A prominent preacher recently said that many brethren felt that the Woman's College was thrust upon the denomination; but that now they feel that it was wisdom. Well, it requires a big man to admit that he was wrong. But it requires an even bigger man to turn and support that which he once fought. Yet, it requires that which changed Paul's message on the Damascus road. But there are those who opposed the Woman's College, but now they are giving their money. We can believe in it for the very work's sake.

Remember \$17,000 which will be due May 1. We have \$1,700.00

Let us get out of debt. We can if the Baptist people want to.

COMMENCEMENT EXERCISES CLARKE MEMORIAL COLLEGE.

The Commencement sermon will be preached Sunday, April 28, by Rev. W. A. Hewitt, pastor of the First Baptist Church, Jackson, Miss.

On Thursday night, May 2, we shall have our speaking contests.

The commencement address will be delivered Friday morning, May 3, by Rev. Bracey Campbell, Clinton, Miss.

Owing to the fact that we have been on extra duty, going to school six days in the week, and also because of the great amount of sickness we have had since Christmas, the commencement exercises will be short. However, we hope to make them interesting, and we extend a hearty invitation to our friends and all the former students to come and be with us on this occasion.

With best wishes for our sister institutions, and for all the workers, I am,
Yours in the work.

BRYAN SIMMONS.

You will sometimes doubtless be led to fear that a few whom you meet have allowed the milk of human kindness to turn to Limburger cheese.

SAVING AND WORKING FAITH.

A well-known platform lecturer once said, that "in the making of a man you should begin three hundred years before he was to be born." However nearly this may be approximating the truth, it is even truer yet, that in discussing the great doctrine of evangelical faith, you must begin with God. Before man himself was created, even at the sealing of the primeval "covenant of grace," it was there ordained that "whosoever is born of God overcometh the world." In later times an Apostle tells us in the same connection, that "this is the victory that overcometh the world, even our faith." There is a story in mythology wonderfully like this truth in our blessed and holy religion, the story of "Hercules and the Serpent." It runs after this fashion. When Hercules was born the gods were startled by his peculiar appearance, and held a council as to what should be done with the strange individual. It was agreed that he was too dangerous a personality to be allowed to live, and Juno, the wife of Jupiter, was deputed to put him out of the way. She proceeded in the occult fashion, and employed Python, the great serpent, to dispatch the demi-god baby. He accordingly made his serpentine way into the home grounds of the family and stealthily approached his victim as he lay on his little pallet under an apple tree in the garden.

But Hercules, though only two months old, put forth his chubby hand, seized the serpent by the neck and crushed him to death. This exhibition of extraordinary strength amazed the gods again to demoralization, and they proceeded to hold another council of war. But not being able to solve the problem, they appealed it to the oracle at Delphi. From out of this infallible fountain of mystic wisdom came the startling announcement that Hercules, though only an infant two months old, could strangle and kill a serpent like Python because he was "born a hero," and therefore was invincible.

I have said that this story is like unto this great doctrine of faith and salvation, in our scheme of human redemption. So it is. Hercules answers to the real Christian, Python represents the world and Juno the devil. Therefore, as Hercules could overcome Python, the great serpent, because he was "born a hero," so the Christian can overcome the world, because he himself is born a hero, and is invincible for "whosoever is born of God, overcometh the world," "and this is the victory that overcometh the world, even our faith."

Now what is this faith of which we speak? The Bible seems to use the word in two forms, that is, faith in the abstract, and faith in the concrete.

1. Now, faith in the abstract seems to be used for the Bible doctrine of human salvation which is in fact a description of God's method of procedure by the way of the cross, the faith once for all delivered to the saints."

2. But faith in the concrete, which is our main subject today, is that mental and heart grasp with which we receive the Christ into our souls, and appropriate all that pertains to Him as our Saviour and Lord." (Repentance is preparation to all this.)

As to the faith per se, it is not the faith of recognition merely, but rather the faith of acceptance. It is one thing to recognize a man as a honest gentleman in society, and even in business, but a very different thing to receive him into our fullest confidence, and commit our most precious treasures to him for safe keeping. Or, again, it is one thing for a lady to recognize a man as a gentleman in her father's home, and entertain him in her father's parlor, but a very different thing to receive his matrimonial proposition and consent to become his wife. Even so it is one thing to recognize Christ as the historical or even the Bible-claimed Son of God, but a very different thing to receive Him into our hearts as our "Saviour and Lord," and commit all of our interests for time and eternity, and

trust in Him alone for salvation. Indeed evangelical faith in the concrete means that we are married to Christ, that as the bride at the marriage altar places her hand in the hand of the bridegroom and in effect bids adieu to father and mother, and kin and country, and pledges herself to go with him to the ends of the earth if need be, even so the penitent sinner lays his hand, aye, his heart, in the hand of the Lord Jesus Christ, turning away from all worldly things, and pledges himself to go with him, not only to the ends of the earth, but even to prison and to death.

Perhaps, after all, this faith is a matter of mystic, but divine revelation. Peter's answer to the Lord's question, "Whom say ye that I am?" "Thou art the Christ, the Son of God." To which the Master replied, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven," indicates that revelation, and undoubtedly is true of all of us. Again, the Apostle says, "looking unto Jesus, the author and finisher of our faith"—that is, the creator and giver of our faith. A Christian woman learned through a servant that a beggar was at the door, asking for food. She went herself and carried a loaf of bread, but when she opened the door she saw a beggar sure enough, but the poor, hungry fellow had no hands with which to receive her bounty. She immediately, out of compassion, bade him sit down and wait a little. She then procured a basket filled with the best she had in the house, and with a strong cord attached it to his neck, gave him her blessing and let him go. Somewhat like this our Lord provides salvation for us, and seeing we have nothing with which to receive it, he graciously gives us the faith by which we make it our own, "For by grace are ye saved through faith, and that not of yourself; it is the gift of God." A distinguishing element in, or proof of this faith, is that it "works by love," and makes religion automatic. Regeneration comes along with faith, and divine love with regeneration, "for the love of God is shed abroad in our hearts by the Holy Spirit, who is given unto us." An intelligent woman, though consenting to all the doctrines of the Baptist church, declared, "I will never become a member thereof, for I'll never be dipped like some I see, and be humiliated by my reappearance, coming out of the water." She was applauded by her anti-Baptist friends as showing good sense and taste. But three months later in a great revival she was truly converted, joined the Baptist Church and was among the first and happiest to be baptized. Her worldly friends were wonderfully set back, and sought an explanation of her changed attitude. Her answer was plain and simple, for she said, "When I was talking as I did about not being baptized I was a sinner inflated with pride, but when the dear Lord found me and graciously saved me from sin and perdition I loved Him so well that I was willing and ready to do anything that He or His word required. Now, this automatic principle in our gospel religion makes this faith operative in all good works as well. "If a man love me he will keep my words." And, as Paul says, "I can do all things through Christ, who strengtheneth me," and thus we are potential in the Lord for all religious purposes. It is affirmed of Him that "Nothing is impossible with God," and "that all things are possible to him that believeth." It is the believer that "overcomes the world," even the "flesh and the devil."

Archimedes said, "If I only had somewhere to rest a fulcrum I could turn the world over with my little lever." But the Christian is not so short of means, for with the fulcrum of God's eternal truth and promise, and the lever of his heaven-given faith, he can cause this old sinful world to show a far more beautiful side. For already it has been said of God's people in a far former time that "These who have turned the world upside down have come hither also." It is the mission of the believing churches of the living God to bring the nations of the world to become "the Kingdom of our Lord and of His

Christ." Shall it be done? Well, God knows. A large section of country was in the throes of an awful drouth and famine. The people were at the point of starvation, a double train of more than four score cars laden with needed supplies stood waiting for the order to depart for their relief. The order at length came, and the engineer pulled the throttle and moved off with his engine, but the train itself stood still. What can the matter be? Matter! yes matter enough; there was no connecting link between the locomotive and the train. The engineer reverses his engine, backs down to the inert train, gives the brakeman a gentle hint as to what may happen on a recurrence, sees the connecting link properly adjusted, and then, pulling again the lever, away goes the train with its precious lading, and in due time the famine is broken and hundreds of human beings are rescued from starvation and death.

So it is with our churches, and the perishing world. We seem to have all of the needed supplies of spiritual food and forces, but sadly lacking in the link of faith to couple us up with the heavenly dynamics, and consequently few large things are being done, but the promises of God stand sure, and Zion will yet come forth and put on her real strength in the Lord, when the faith of God's people will be the great rule, and not the exception. Then it shall be said in fulfillment of prophecy, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners?" and in those days the Lord himself will come in person in all the completeness of salvation, and the noonday beams of the Son of righteousness will fill the world with millennial glory.

J. A. HACKETT.

Meridian, Miss.

CREDITS FOR BIBLE KNOWLEDGE.

Columbia College, a branch of the largest university in the world, announced today that it will accept a knowledge of the Bible as one unit for admission.

This is the Faculty resolution: "Resolved, that the English Bible as here defined be accepted with a value of one unit for admission to Columbia College."

The requirements in the English Bible are based on the recommendations of the Committee of Fifteen, Biblical Instructors in American Colleges and Secondary Schools, as follows:

a. The epic narrative of the Old Testament; a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, and Daniel.

(b) The memorizing of some of the more notable passages of Biblical prose and poetry.

c. Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture.

d. Early Christian biography; the life of Jesus and his early followers; the parables of Jesus; the life of Paul.

e. Introductions to the English Bible; how the Bible and its separate books came to be, and how they have come down to the present time.

Some unknown interpreter of Revelation (which he calls Revelations) sends us a proof that the present German emperor is the "beast" of Revelation. We do not understand his figures, but we are convinced he is some sort of a beast. You may read the thirteenth chapter of Revelation and the daily papers and you are as well able to form a judgment as anybody else.

The State of Yucatan, in Mexico, is under a prohibition law and finds the condition of the people so much improved by it that a congress of all the states in the Republic has been invited to meet in Yucatan to consider the adoption of national prohibition. This law, however, only forbids the sale and use of the more strongly alcoholic liquors.

THE MEETING AND THE WAR.

I may be in error in the suggestion I am about to make, but my judgment is that the less preaching about the war we have in our meetings this year the better it will be for the meetings. Not that I do not think it is right and entirely proper to preach about the war, for, as a matter of fact, the war is the liveliest and most vital phase of American, and even church, life. To ignore the war is folly, to appose it is treason, to underestimate its potentialities is stupidity. And certainly it is entirely in point to discuss and emphasize any and every phase of it from the pulpit.

But in the revival it's different. People are hearing, war, war, war! now wherever they go. It is being discussed on the streets, in the offices, in the homes, through the newspapers. There is nothing amiss in this, however.

On the other hand, as true Americans we would not have it otherwise now even if we could.

But when people come to the revival it seems to me that it will be far better for them if they hear no belligerent preaching.

If they be Christians already, let them hear something every time they come that will not only appeal to their spiritual natures, but will feed their souls as well.

If they be unsaved, let them hear something that will convict them of sin, and bring them to Jesus Christ—first in trust and then in obedience.

Of course, I realize it is going to be very difficult to keep the war out of our pulpits during the revival, even. The very atmosphere is charged with the war-spirit—and that is as it should be. I have observed in our representative meetings during the last year that no matter what a brother's subject is, he usually drifts to the war before he has gotten well under way with his discussion. The war-spirit is rampant—and I thank God that it is. And because it is, it is, therefore, going to be all but impossible to keep it out of our pulpits even during the revivals of the incoming season.

However, if our brethren will remember the old Scripture quotation, "There is a time for all things," and apply it wisely to their revival sermons this year, I think most of them will agree with this humble discussion of the matter, namely: One of the times NOT to discuss the war is during the revival.

Still, it goes without serious doubts that some of the brethren will put on an additional coat of "war-paint" when they begin their revival preaching this year. And my prediction is that out of all that kind of preaching there shall come but little real spiritual benefits to the churches, and very few genuine conversions and regenerations.

Perhaps never since Paul first wrote it has this passage stood in need of greater emphasis than it shall during this revival season: "For I determined not to know anything among you, save Jesus Christ, and Him crucified."

So mote it be in the case of every man who preaches in a revival this unprecedented year!

"Pay Sam Smith."

It was in the midst of an old-fashioned "experience meeting." The brother to whom the above "wholesome" advice was given, was, as usual, very much concerned about the well-being of the meeting. But said brother was notoriously dishonest in business. At the church he was "all saint," but in the business world he was all "sinner." At this particular juncture in the experience meeting this brother was on his feet, telling how good the Lord had been to him—and how much he loved the Lord, and so on, and on. Then he told how anxious he was about the meeting, and how he wanted to see all the unsaved saved, and then asked very earnestly, "What is it possible for me to do to help the meeting along?" In the rear of the house sat a man who was a sinner, but who had a fine sense of the propriety of things. In answer to the brother's question this man calmly arose to

his feet and said, "Brother, if you want to help this meeting along, go and pay Sam Smith that money you cheated him out of the other day."

Which incident suggests the solemn fact that there are others who ought to go and do likewise—"pay Sam Smith." And until they do they are not only not right with their God, but "stones of stumbling" to the world. Thousands read no other Bible than the lives of those who profess to be followers of Jesus Christ, and who claim to be following the Bible's precepts in their daily lives. —Yes, sir, one of the direst needs of the twentieth century church life is true, pure, upright living—"living epistles, know and read of all men." The square man is, after all, the best shape. The tree, my brother, is known by its fruit. "Go thou, therefore, and pay Sam Smith."

The Difference.

They tell us that a young preacher once asked Mr. Moody: "What makes the difference between your success and mine? Either you are right and I am wrong, or I am right and you are wrong."

Mr. Moody—"Well, I do not know what is the difference unless you tell me, for I have never heard you preach."

Young Minister—"You make a great deal out of the death of Christ, and I do not make anything out of it. I think it has very little to do with the gospel. I preach about the LIFE and not about the DEATH of Jesus."

Mr. Moody—"Well, what do you do with this, 'He was wounded for our transgression, He was bruised for our iniquities, and with His stripes were we healed?' And what do you do with this, 'Without shedding of blood there is no remission?'"

Young Minister—"Oh, I do not preach on those passages."

Mr. Moody—"What do you preach, then?"

Young Minister—"Well, my sermons are, in the main, moral dissertations."

Mr. Moody—"My young friend, if you take the blood out of the Bible it is all a myth to me."

Young Minister—"But I think the doctrine is untrue."

Mr. Moody—"Then I would advise you to go out of the ministry at once. I would not preach a sham gospel. If the Bible is untrue, let us stop preaching, and come at once and attack it. But if these things be true, and Jesus left heaven and came into the earth to save sinners, then let us lay hold on it and preach it in season and out of season."

We agree with Mr. Moody, don't we? The Bible, with the atoning blood of Jesus Christ taken out, would be a myth, and its gospel a sham. It is the "blood of Jesus Christ His Son," that "cleanseth from ALL sin."

He who preaches the Gospel with the atonement left out, deceives himself and misleads the people to whom he preaches.

A bloodless sermon to an unsaved man will never convict him of sin.

Said one once, who affected to be very fastidious: "I do not like your religion very much—it is entirely too bloody, it savors too much of the shambles."

As a matter of fact, the blood is fundamental to all the other fundamentals in the Christian religion. Take away the blood, and all suggestion of the shambles, and there's nothing to convict the sinner of his sins, or to save him, after his conviction.

The Types Are Naughty.

They make one say strange and unthought-of words. Scarcely an article appears in this department in which the types do not "cut some queer caper."

However, there are two sources of consolation, always:

1. These errors are more noticeable by those in whose articles they appear than they are by the average reader.

2. The average reader usually takes for granted (though often without any special rea-

son for it) that nobody makes mistakes in newspaper articles except typesetters.

However, the church debt we raised here in Corinth was not \$1,700.00—but \$17,000.00.

R. S. GAVIN.

THE WAR AND PREACHING, ETC.

E. L. Wesson.

Some of the effects of the war upon our preaching have impressed me so that I must say a few things.

Some months ago a young man wrote to me that he had been to church, but heard only a war talk. Later he wrote that he had been to church, a great church, but heard nothing but a lecture on the war. Then again he wrote that he went to one of the biggest churches in the city and heard the pastor "Bay the Kaiser." A letter from him today said, "I went to Baptist church Sunday, but heard no sermon. A visitor was there and talked on the war and took a collection for something. I wanted to hear a good sermon, but it seems that they do not preach sermons any more."

He was not criticising, but just expressing the soul-hunger of a soldier boy in a large city for a good Gospel message. Taking his statements as my text, I want to suggest that this is the time when the world needs the most uplifting Gospel preaching that we can give. It is right to make announcements and explanations and exhortations about our war needs and conditions. That is necessary, but let us make such before we take our text. Then turn from war entirely and preach the Gospel of the Son of God. Others know as much about the war as the preachers do, but they do not know as much about the Gospel as preachers should; and the hungry souls of men, burdened about war and world conditions, want the Gospel in soul-stirring messages for men.

That soldier boy knows more about the war than nine-tenths of the preachers know, because he is in a position to know more, but he wants to forget war for at least one hour on Sunday and be spiritually lifted up by some great message about the certainty of the kingdom of our God. Brother preachers, let us leave war out of our sermons, except on special occasions set for that purpose, and preach to the souls of men. This is the darkest hour of the world to date, and it is going to be darker still, but the "glorious Gospel of the Son of God" is the greatest help that we can possibly give; let us give that help every Sunday, at least.

I want to make another suggestion. It is this: Let every one who hopes to get to speak before the Southern Baptist Convention at Hot Springs, resolve to talk of Christ and the great things of the kingdom of God, and not waste time on profitless war beratings and prognostications. It is such an awful thing to have to be bored to death listening to men wasting time on war vaporings, when such momentous issues are almost crying out to be heard. Of course there will be a time for war speeches, but let such be confined to the time set and to the men appointed to speak.

Let us resolve to make this convention the mightiest spiritual lifter to all who attend that has ever been known to men. To do that will be worth a million times more toward helping to win the war than all of our vapid sayings about the war will, and besides it will make us stronger to do and dare and suffer whatever may be God's will for us to bear than anything else that we can do. What is to be the end of this war none of us knows, but we do know that God's kingdom is going to come and His will is going to be done on earth as in heaven.

Nations may rise and nations may fall,

But Christ shall reign forever.

It is ours to heed the Master's call
And joyfully march together.

Rev. W. B. Holcomb, of Lumberton, will preach also at Baxterville and Brother B. E. Maasay of Clinton takes charge of Hickory Ridge, Rankin County.

Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKEY, Cor. Sec. Treas. Jackson
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All funds should be sent to Dr. J. B. Lawrence,
 except the Literature Fund, which should be sent di-
 rect to Miss M. M. Lackey.

Remember the W. M. U. State meeting,
 June 18-21, New Albany, Miss.

Behold, the Lord's hand is not shortened
 that it cannot save; neither his ear heavy,
 that it cannot hear. Is. 59:1.

Shall they fear the name of the Lord
 from the west, and his glory from the rising
 of the sun. When the enemy shall come in
 like a flood, the Spirit of the Lord shall lift
 up a standard against him. Is. 59:19.

A VISIT TO THE SCHOOL FOR CHOCTAW INDIANS, NEAR UNION, MISS.

(Concluded from last week.)

She had the boy to read louder, so we could
 hear. He enunciated very distinctly, and
 seemed interested in his work. When he fin-
 ished reading he was sent to the blackboard
 and wrote several words very legibly and
 correctly spelled; this boy had not been able
 to speak one word of English three months
 ago.

The school room is small but cheerful and
 bright, with windows on all sides.

Maps of the Holy Land, flags and Ameri-
 can Eagles decorated walls, and a Bible—
 gift of American Baptist Publication Society
 —was on each chair. The children looked
 clean and tidy and were very well dressed.
 They sang several songs and seemed glad to
 have company. There were three ladies, and
 while we were there two grades from the
 Union School—with two teachers—came in,
 and were ranged about the walls and seemed
 to enjoy the Indian children as much as the
 Indian children enjoyed them. The teacher,
 Miss Collins, explained the beginning of the
 school as she expressed it "on prayer and
 faith" and constant gifts and kindnesses
 from the people hereabouts. One firm gives
 rent of school house, a merchant sends two
 dollars' worth of groceries a week; some
 people have given clothes; missionary folks
 at Washington sent books and knives and
 forks; some gave dishes—soup plates, etc.

Mr. and Mrs. Arnold live in the house and
 are missionaries to the Indians—she teaching
 Bible to them, and holding missions at night
 for those who cannot attend in daytime. She
 also conducts Sunday School at two every
 Sunday afternoon. Mr. Arnold travels from
 place to place—from county to county, and
 investigates conditions and seeks to improve
 and to bring about educational and indus-
 trial opportunities and facilities. Mrs. Ar-
 nold talked very instructively about the In-

dians with whom she is associated here, and
 shows she has made a careful study of the
 Indians everywhere, and knows about the
 tribes and homes, reservations, etc., and I
 seemed to feel at once that her heart and
 mind are in the work with intelligence and
 sympathy.

Miss Collins also showed wonderful pati-
 ence and love and sympathy. Several inter-
 esting accounts of them were given. One
 white man employs a boy nearly grown and
 pays him six dollars a month and the boy
 feeds himself. One very bright child was
 caused to leave school by the interference of
 a Catholic priest—when the teachers decided
 to carry some of the pupils to Meridian to
 meet there soon. The priest told the par-
 ents that it was merely an attempt to steal
 them away to be carried to the war; so the
 parents are afraid for them to go. One girl
 who has been in the Catholic school says she
 was asked there, "Does God love good chil-
 dren?" Yes.

"Does God love bad children?" No.

The teacher says it is difficult to correct
 this teaching, and to lead them to realize that
 God does love bad children, and that Christ
 died that bad children might be made good.

The teacher also told how reverently they
 observe all things connected with the Bible
 and with the mention of God.

She also mentioned the emaciated condition
 of many when school first opened, as they
 lacked well cooked food, and, indeed, did
 not have any regular meals or regular sup-
 ply of food.

The girls and boys are permitted to help
 with the preparation of the dinner each day
 and so get some ideas as to correct prepara-
 tion of food. Some of them had never sat at
 a table or used knives and forks, and did not
 care to use dishes, but wanted to take food
 in the hands and draw away from the table
 and eat from the hands.

They were adaptable, however, and easily
 respond to teaching, and are close observers,
 and readily accept anything new. I noticed
 at recess that they were laughing and happy
 and really playing like children. The hair
 is so beautiful and black—so black—I have
 never seen anything so black—and so smooth.

Mrs. Arnold said she liked to have some
 one sit by each child as the Bible is taught
 each Sunday afternoon and help to keep the
 eyes on the words of the lesson, and she said
 I might go each Sunday and help.

It seems everywhere I go and each turn I
 make I find something new to pray for—some
 new way to try to prove my loyalty to Jesus.
 Will you, friends, pray that I may be able to
 do some good here, and will you pray for
 me and for the teachers, for Mr. and Mrs.
 Arnold and for the Indians that each one
 may be brought to a new light in education
 and in the wonderful uplifting love and
 knowledge of Jesus.

TESSA W. RODDEY.

Union, Mississippi.

If you renew your subscription in the next
 thirty days and send five cents extra, we
 will send you a self-pronouncing vest-pocket
 commentary on the Sunday School lessons
 for 1918. If you send ten cents extra we will

send you a Morocco bound copy of the same
 commentary. Do it now, as it is for 30 days
 only.

The receipts for Foreign Missions to April
 1st this year were \$337,503.09 Last year they
 were \$279,916.33. From Mississippi the con-
 tributions this year were \$15,162.19. Last
 year they were \$8,015.69. This indicates a
 better condition but it lacks a good deal of
 reaching the \$41,000 which we are asked for.

The morning hour on Sunday, April 14, at
 Clinton, was given to the presentation of a
 service flag to the church by the Woman's
 Missionary Society. The program, partici-
 pated in by Miss Annie Barnard, Mrs. M. D.
 Patterson, Mrs. A. J. Arm, and the pastor,
 Rev. Hendon Harris, was simple and beauti-
 ful. The scarlet and white banner with its
 thirty-seven stars of blue spoke silently of
 the courage, purity, loyalty and devotion of
 the thirty-even young men, members of the
 church, who had gladly given themselves to
 the cause of righteousness and humanity in
 this world conflict.

"Tho' love repine and reason chafe,
 There comes a voice without reply;
 T'were man's perdition to be safe,
 When for the truth he ought to die."

—Emerson.

Natchez, Miss., April 9, 1918.

Dear Mrs. Lipsey: May the Margaret
 Lackey Circle of the Natchez W. M. U. have
 a little space in which to greet our friends
 and new editress, and tell of the feast of
 good things, of which we have had in the
 last month, perhaps some of the other circles
 would rejoice with us. The first event to us
 was the long hoped for, much-talked-of and
 expected visit of "Dearly beloved," of whom
 our circle is named.

What an inspiration and what an uplift
 her coming was to us. She told of all our
 organized work in such an interesting and
 impressive manner that it created interest in
 those who were not members of any circle
 and we feel like we will be greatly blessed
 by her coming.

Our circle is not very large, but we hope
 to increase its membership, and do large
 things.

We have decided to sew for the Hospital
 and Orphanage, during the reading of our
 mission study book and at mission meetings
 devoted to Royal Service programs.

I think it is generally known that we have
 a new pastor, Dr. W. A. Borum, and all
 with one accord seem to feel like exclaiming,
 "Thou art the man" that we have needed
 for so long, and feel like we have indeed en-
 tered upon a new era of work for the cause
 in our little city.

And now, with very best wishes for you,
 the Women's Page and the work,

Very sincerely,

MARGARET LACKEY CIRCLE,
 R. Shaw, Sec.

While in this country war conditions have has-
 tened the progress of prohibition, in England it
 seems to have had the opposite effect. Brewers
 and distillers are making unprecedented profits,
 and the government has had its hands tied in ef-
 forts at reform. God will judge.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

The difference between a man that kicks and a mule that kicks is, you can break the mule.

The aim of the B. Y. P. U. is "Training in church membership." The first step in church membership is attending the church services; therefore a B. Y. P. U. has not made the first step towards carrying out the "aim" until it has enlisted its members in attending all the services of the church.

We are going to send a list of our B. Y. P. U. in the state to Dr. Van Ness to be reported at the Southern Baptist Convention. The only way I have of finding out what church has a union is for the church or union to report the matter to me. Now, if you have a union or unions and have not reported the fact within the last three months, please do so at once, that our report to the convention may be correct.

Oxford B. Y. P. U.

On Sunday night, March 31, the Senior B. Y. P. U. of the Oxford Baptist Church elected the following officers:

Mr. Dewey Metts, president.
Miss Dale Brummett, vice-president

Miss Cassie Boyett, secretary.
Miss Lily May McElroy, asst. sec'y.
Mr. Hugh Lee Simmons, treasurer.
Mr. Lewis Hall, corresponding secretary.

Miss Gladys Ray Roberson, librarian.

Mr. Kiri-Avent, chorister.
Miss Mary Lawshee, pianist.

We, the new officers, have resolved to have a B. Y. P. U. that the state will be proud of. The quarterly is to be used no more at our meetings. After the regular meeting the officers met and selected the different committees, trying to arrange it so that each committee would have "wide awake" members on it.

Our program April 7, was very interesting. Our Ex-President, Mr. Wheeler Dunn, told us of his leaving for camp Monday. He was presented with a Bible from B. Y. P. U. and as this makes three of our presidents and several of our members that are in the army, we resolved to make an honor roll of the ones that are in the service. The meeting was closed with a song, "God will take care of you," and prayer by Mr. Kiri-Avent.

Questions and Answers.

Question.—The membership of our B. Y. P. U. is small; we only have ten regular members, and we notice that

the standard requires that a union must be organized on the group plan. Does that mean that we must have four groups, or can we meet that requirement by having two or three groups?

Answer.—The requirement is not that we shall have four groups, but groups, and in the case of your union where you only have ten members, it would not be practical to have more than two groups. The idea of the group plan of organization is that each individual may be used every month.

Question.—In the Standard of Excellence we notice seven officers are called for, and we want to know if it would count to let one person be the secretary and treasurer combined.

Answer.—Next to the president in importance is the office of secretary, and sharing equally in importance of the secretary is that of treasurer. The work of each of these officers is enough to consume all the time that one might possibly give to it, and realizing that no one person can hold both offices and give the work the right attention. So the requirement is for seven persons holding the seven offices. The work of the treasurer is given in our column last week.

"What happened to Babylon?" asked the Sunday-school teacher.

"It fell!" cried the pupil.

"And what became of Ninevah?"

"It was destroyed!"

"And what of Tyre?"

"Punctured!"—Canadian Boy.

Dinah had been troubled with a toothache for some time before she got up enough courage to go to a dentist. The moment he touched her tooth, she screamed.

"What are you making such a noise for?" he demanded. "Don't you know I'm a 'painless dentist'?"

"Well, sah," retorted Dinah, "maybe yo is painless but Ah ain't."—Ladies Home Journal.

TAKES OFF DANDRUFF.

HAIR STOPS FALLING

Save Your Hair! Get a Small Bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scourge.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Ask Yourself These Questions:

- Are you in good and full Christian fellowship?
- Are you in good fellowship with the missionaries who are preaching your Saviour in Brazil, Japan, China, Africa and elsewhere?
- Are you in full fellowship with your brethren and sisters at home who are making sacrificial gifts to raise a Million Dollars with which to support these missionaries, send reinforcements, give the Saviour to those we have so long neglected, and strengthen your denomination in an hour of crisis and peril?
- What is your answer to these questions?

**ONE MILLION DOLLARS by May 1st, 1918 for
Foreign Mission Work!**

**Our Aim—
Our Need**

**J. F. LOVE, Cor. Sec'y.
FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION,
Richmond, Virginia.**

DEPARTMENT OF EVANGELISM

Mississippi Baptists have never seen a day like this. In the providence of God, Baptists are coming into their own in a glorious way. The spirit of democracy is in the air—the very atmosphere is surcharged with it.

Devotionalize that spirit, and you have one of the main things that make Baptists different. You cannot divorce all this world-talk about democracy and its right to live from church creeds and church polity. At least in the mind and reason of the people democracy is just as right and worthy in matters religious as in matters political, national or domestic.

Already this question is rising up in many a life for an answer: "If democracy is right for a nation, why is it not right also for a denomination of religionists?" It's a timely question—and it will never down again until it is answered correctly.

And one of the best ways to answer that question correctly is through the medium of the right kind of evangelism by Baptists. For every real Baptist revival, conducted in the right way, is a concrete expression of spiritualized democracy. Hence:

1. Baptist Evangelism is one of the needs of the hour.

Not a meeting merely, here and there, but an evangelistic campaign that would make itself felt throughout the whole country.

Necessarily, in my thinking now, I am contemplating such a campaign in Mississippi. Think what it would mean, in this hour when democracy is claiming its rightful place in the minds and hearts of everybody in our State, if the Baptists, in some way or other, could inaugurate an evangelistic campaign that would touch and impress and enlist every Baptist church within our borders!

And just such a campaign is needed—and needed beyond anybody's ability to express. It is no longer a "day of small things" with Baptists here in Mississippi. In fact, no sort of evangelistic undertaking could possibly be out of proportion to our possibilities—or even probabilities.

An evangelistic campaign by Mississippi Baptists at this very time, properly inaugurated and vigorously pushed, would, in my humble judgment result in more net gain to us as a denomination than has come to us in the last score or more of years. Never in our history has Carey's two famous points been more timely than now! "Expect great things of God;" "Undertake great things for God."

If there is any credence to be put in the "signs of the times," we Baptists have abundant reasons to expect great things of God through the medium of a properly conducted state-wide evangelistic campaign.

"The sound of a-going" is heard in the top of every mulberry tree; the only true answer to Isaiah's question, "Watchman, what of the night?" is the clarion cry of the watchman, "The morning cometh, and also the night. If ye will enquire, enquire ye: return, come."

Of course, I may be in error because I may be over-enthusiastic; but my judgment is that a state-wide evangelistic campaign this season is

one of our greatest needs in the sense that in it lies one of our most far-reaching opportunities.

2. Some General Suggestions as to such a Campaign:

(1) Now is the time when we need sane evangelists.

The times are too crucial to allow any spurious or unwise work to be done. Unwise evangelism will do us more harm now than ever before. We are upon epoch-making times, and our opportunities for good are only surpassed by our possibilities for harm. Men and women have ears and minds and hearts ready for an evangelistic message that fits in exactly with the democratic trend of the times. They will not brook any other kind. And certainly they should have no other kind thrust upon them.

The iron is too well tempered to have any wrong hammering done.

Well-balanced evangelists! That's another of the needs of the hour.

(2) We need to organize for the work.

In fact it is not possible to have a real evangelistic campaign in any other way. No army is better organized this very hour than we Baptists need to be for this greatest of all campaigns. To be sure we can do some good by "pitching in" in any disorganized sort of way. Our opportunity is too pregnant for us to fall altogether, no matter how irregularly we go about it. But if we could only organize ourselves and our forces, what could we not accomplish? The very thought of what the true answer to that question might be, really staggers one.

Still, just how to organize for such a campaign—there's the rub! Of course, such a movement would have to be under the general direction and management of our State Board. As I write these lines I am thinking of what a tremendous movement such a campaign would develop into, if only Brother Lawrence could give all his talent, training, and consecration to it! The report on State Missions at our Brookhaven meeting suggested the advisability of putting one or two general state evangelists into the field, having in mind, I suppose, a state-wide work such as I am now considering. But so many other urgent calls confronted our State Mission Board that we could not see how to undertake this special evangelistic work. Perhaps it will be a long time yet before we can undertake it on a large scale. However, I am wondering if it would not be practicable for the State Board to undertake, at least in a general way, some state-wide campaign in the interest of evangelism.

It seems to me that this very hour is our "Time Supreme" of which the poet sang. Let us, then, seize the passing moment, big with fate, from Opportunity's extended hand, "as the great clock of destiny strikes 'Now!'"

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smearing, Just Eye Comfort. At Drugists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

Constipation

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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of all descriptions, especially selected for Southern planters and backed with a guarantee of quality which is in turn backed with over a half century of experience. Prices reasonable. Prompt shipments. Especial attention given to mail orders. **Amzi Godden Seed and Grain Co., Inc., 2205 2nd Ave., Birmingham, Ala.**

TOM TIGER, RANGE OUTLAW

A tale in 10 chapters beginning April 25 in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

Free to You. Write The Youth's Companion, Boston, Mass., for the first three issues containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest, and instructive value nothing will surpass The Youth's Companion, \$2.00 per annum.

THE SOLDIERS' "COMFORT KITS" Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manual advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over 25 years. Try it today and mail some packages to your friends in Army and Navy.

TELLS WHY CHICKS DIE

E. J. Reefer, the poultry expert, 926 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhoea and How to Cure it." This book contains scientific facts on white diarrhoea, and tells how to prepare a simple home solution that cures this terrible disease over night, and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

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END STOMACH TROUBLE

GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excess acid in stomach.

FELONS

Bells, Carbuncles are best treated by Carboll. This wonderful compound stops the pain, "softens" and "cleans" out the inflammations. Large 25c boxes at good drug stores. Write Spurrlock-Neal Co., Nashville, Tenn., for sample and literature.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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All home-loving people need it in their library for style, guide and economy in building. 200 plans and designs. Best post-paid to you. E.
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Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from **SHUPTRINE COMPANY, Savannah, Ga.**

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Mississippi's Best Store

THE SOUTHERN BAPTIST CONVENTION.

In a very short time the Convention will be upon us, and plans for the entertainment of delegates and visitors to this great Convention are being rapidly completed.

In the article recently published concerning hotels at Hot Springs, there seems to have been some misunderstanding caused concerning the capacity of these establishments. The word "capacity" as used in that article denoted the number of people each hotel had pledged itself to care for during the Convention at a stated rate. All the hotels have many times the number of rooms listed in the article, and they will be open to the delegates at the rates given provided they are vacant at the time of the convention. In order that there may be no further misunderstanding as to the size and facilities of the various hotels at Hot Springs, we submit the following information concerning them.

The Eastman Hotel will be headquarters for the convention, and can accommodate one thousand guests. It is located in the heart of the city. The Como Hotel, newly erected, six stories high, with a capacity of three hundred guests, is situated on the lot adjoining the Tabernacle building, where the convention will be held.

The Goddard Hotel, situated one block from the Tabernacle and one one-half blocks from the Eastman, between headquarters and the Tabernacle, has a capacity of three hundred persons.

The Majestic Hotel, two and one-half blocks from the Eastman, on Parks Avenue, accommodates five hundred people.

Two blocks from the Eastman and under the same control is the Arlington Hotel, with a capacity of five hundred.

The Moody Hotel is two blocks from the Tabernacle and four from the Eastman. It accommodates two hundred and fifty people.

Between the Eastman and the Tabernacle, with a capacity of one hundred and fifty, is the Great Northern Hotel.

The Marquette Hotel, between the Eastman and the Tabernacle, and the Pullman, one block from the Eastman, each accommodate one hundred and fifty persons.

The Townsend Hotel, also between the Eastman and the Tabernacle has a capacity of one hundred, and the Eddy Hotel, one-half block from the Eastman, has the same capacity. The Richmond, one-half block from the Eastman has a capacity of almost one hundred.

The Sigler, two blocks from the Tabernacle, accommodates one hundred and twenty-five.

Besides these enumerated, which are only the larger ones, there are scores of smaller establishments, offering unexcelled service and facilities. The most modern rooming and boarding houses in the world, catering to the best people in the United States, are located in Hot Springs. There will be comfortable and ample accommodations for all who come, at most reasonable prices.

The evangelistic meetings, presided over by Dr. G. H. Crutcher, will be

held each morning in the dining room of the Eastman.

The Woman's Missionary Union will hold its meetings in the First Baptist Church building, within a block of the Eastman.

Places will be provided for study classes.

The regular sessions of the convention will be held in the Tabernacle. Recently a great mass meeting was held in this building, and it was estimated that four thousand or more people were present. The speakers could be distinctly heard to the remotest part of the building.

At the two former conventions held in Hot Springs, the Eastman Hotel has been a most satisfactory place for all displays of books, periodicals, Foreign, Home and Sunday School Board displays. The convention committee and the local committee have provided ample space at the Eastman for all displays for the coming convention, which will prove eminently satisfactory.

S. W. KENDRICK,
For the Committee.

FOREIGN MISSIONS AS A DYING SOLDIER SEES THEM.

A letter to Mr. Robert Holmes, author of "My Police Court Friends," printed in the "Canadian Churchman."

A gallant soldier of Kitchener's army, writes as follows a month before he dies:

"Lying here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting, I have been thinking.

"You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

"I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their usefulness—and so cheap and popular too. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

"When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random for want of something better to do one night, I was struck by the words of John 17:3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.' I could not forget those

(Continued on Page 14.)

HUMORS IN SPRING

Such as Pimples, Boils, Eruptions—and Weakness, Languor, Debility

Afflict thousands of people and seem to demand the use of a Spring course of treatment without delay.

The very best medicine to take now is Hood's Sarsaparilla, which thoroughly cleanses the blood and effects radical and permanent relief by perfecting the processes of absorption and elimination—giving healthy activity to the stomach, liver, kidneys, bowels and skin.

This good medicine purifies, enriches and revitalizes the blood in its own peculiar and unequalled way. It promptly relieves rheumatism, scrofulous troubles and eczema, regulates the kidneys and liver. It originated in a Boston physician's successful prescription, and enjoys high reputation as a satisfactory all-round family medicine. Accept no substitute, but insist on having Hood's Sarsaparilla, and get it today. It will do you good.



Baked in old-fashioned pan

Baked in Pyrex

Bakes bread an inch higher

These loaves were made from the same amount of dough and baked in the same sized pans in the same oven at the same time.

Try this test yourself with any ordinary pan and Pyrex. You will be amazed at the difference!

When you cook in an ordinary pan, only one-third the oven heat reaches the food. All the oven heat floods through Pyrex. Every food baked in Pyrex is more evenly, thoroughly, deliciously cooked.

Dealers everywhere sell Pyrex. Each dish is guaranteed not to break in the oven. It is a lifetime. Try your first dish today. You will say it cooks so much better, is so much cleaner, so much more beautiful, that you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts about Cooking." Pyrex Sales Division, Corning Glass Works, 216 Tigua Ave., Corning, N. Y.

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PYREX

TRANSPARENT OVEN DISHES

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't stay gray! Sage Tea and Sulphur darkens hair so naturally that nobody can tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

HEAVY MEAT EATERS HAVE SLOW KIDNEYS

Eat Less Meat if You Feel Backache or Have Bladder Trouble—Take Glass of Salts.

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which excites the kidneys, they become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood, then we get sick. Nearly all rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast and in a few days your kidneys will act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep the kidneys clean and active and the blood pure, thereby avoiding serious kidney complications.

Freckles

There is just one way to remove freckles and make the skin clear and beautiful. It is to use that Klintho Cream gets rid of the old, freckled skin, gradually and harmlessly, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Klintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Klintho Soap also, as this helps to keep the freckles away, once Klintho has removed them.

A Godsend to Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy season are commonly forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralize the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you or your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

Vapo-Cresolin

For Coughs, Croup, Bronchitis, Cold, Sore Throat, Whooping Cough, Asthma, Hay Fever, Eczema, Itch, and all Skin Diseases.

Don't fail to use Vapo-Cresolin for the relief of these troubles. It is a simple, safe, effective and drugless remedy. Vapo-Cresolin stops the cough, soothes the throat, and relieves the asthma. It is a valuable aid in the treatment of Diphtheria.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

AN APPEAL TO PASTORS

Dearly Beloved: We make this appeal in the name of America, in the name of our fair Southland, in the names of our boys in the camps and in the trenches, in the name of their heroic, self-sacrificing fathers and mothers, and in the name of our Lord and Master, who has been faithfully preached by 1,500 missionaries wholly or partly supported by our Home Board.

It is our Baptist way to pay for most of the work done by our mission agencies during the last few weeks of the fiscal year. It is not the best way. It often subjects a great cause to chance. It occasions anxiety. But prevailingly it is our way. While it is, we must work it for all it is worth!

Giving Beyond the Apportionment

We have done a greater regular work than ever before. In the army camps we have expended about \$60,000 beyond the apportionment. We did this work by the instructions of the Convention. Its fruitfulness has been wonderful!

DO YOU ENDORSE WHAT WE HAVE DONE FOR OUR BOYS? WE BELIEVE YOU DO, AND THAT YOUR INCREASED CONTRIBUTIONS WILL CONFIRM IT! IF A CHURCH DESIRES TO HAVE A PART IN MAINTAINING THIS GREAT SERVICE, IT MUST GIVE AN OFFERING TO HOME MISSIONS ABOVE AND BEYOND ITS APPORTIONMENT.

PASTORS: Out of our distress we cry to you for help. We need to receive \$100,000 more in the next few weeks than we have ever received in that period before.

Our people have prospered wonderfully. They are able to give this money--a hundred times over! They are also beginning to sense the bigness and urgency which the challenge of Home Mission is taking on now.

Your People Will Trust and Follow Your Lead

You are the trusted leaders of God's people. We know that in your hearts you give your full endorsement to the value of the work which has been done. You are aware of the spiritual crisis which is now on us in America. We beg that you show to your people now that a discerning strategy and loyalty to the cause of Christ call for a great support of Home Missions. They will follow you when you open the way and lead forward. *

OUR PEOPLE CAN RAISE THE \$560,000 THE HOME BOARD NEEDS. IT IS A TASK WORTHY OF SOUTHERN BAPTISTS, BUT NOT TOO BIG FOR THEM. LEAD YOUR PEOPLE, WE FRATEERNALLY URGE. LEAD THEM NOW. LEAD THEM TO DO, NOT THEIR "BIT," BUT THEIR BEST!

Faithfully yours,
B. D. GRAY, Corresponding Secretary.

Baptist Home Mission Board

HEALEY BUILDING,

ATLANTA, GA.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS REBUKES SELFISHNESS.

Mark 9:30-50.

Lesson for April 28.

Motto Text—"If any man would be first, he shall be last, and servant of all." (Mark 9:35).

Lesson Connection.—The scene of last lesson was on the mountain and in the valley in the region of Caesarea Philippi. Jesus and His disciples were making their way back through Galilee to Capernaum. As they were journeying along the way, the occasion arose for the present lesson.

I. The Crucifixion and Resurrection Again (vs. 30-32).

The eighteen months of Jesus' Galilean ministry was nearing a close. He was exceedingly anxious that His immediate disciples might have impressed upon them the necessity of His death and the certainty of His resurrection. The pupils are rather slow in getting these profound facts. But Jesus was the ideal Teacher and He continued to hold before them His death and resurrection—"The Son of man is delivered up into the hands of men, and they shall kill Him; and when He is killed after three days He shall rise again." They have not yet understood what Jesus means. They are afraid to ask further explanation of Him.

II. The Question of Greatness in Messiah's Kingdom (vs. 33-37).

The twelve were fully convinced at this time that Jesus was the Messiah. They have a feeling that the Master was about to set up His Kingdom. But they betray amazing ignorance of its fundamental nature. To them it is a secular affair with positions of honor to be bestowed. Therefore, along the way there had been some selfish squabbling as to who should be the greatest in that Kingdom. Peter, James and John enjoyed an intimacy with the Master not given to the others. Peter quite likely thought himself eminently fitted for the premiership. The others thought differently. One thing is certain, they did not agree among themselves as to which was the greater and what position each should have.

They came to a house in Capernaum, quite likely that of Peter. Jesus knew of the contention along the way and asked them, "What were ye reasoning on the way?" Luke says He knew the reasoning of their heart. These men were dumb to any answer. Over against their faulty conception of greatness in the Messianic Kingdom, Jesus lays before them the secret of true greatness in His Kingdom—"If any man would be first, he shall be last of all, and servant of all."

The law of service is His law of true greatness. The word used for servant is the same as that for "deacon." The word means to serve. The service is to be unostentatious and unselfish. Jesus wraps this law up in a concrete illustration—a little child. How does the little child illus-

trate this law of service? Evidently not in any kind of service rendered. He makes the point of contact with their monumental fault—selfish ambition. The little child is not self-seeking; cares nothing for vain-glorious show; is a true type of humility. The spirit of a little child is the spirit in which they are to be "deacons" in His kingdom. Matthew quotes Jesus as saying they must turn and get this child-like spirit or they can not even enter the Messianic Kingdom, much less hold positions in it. The most lowly service is characteristic of true greatness; for "whosoever receiveth one of such little children in my name receiveth Me; and whosoever receiveth Me, receiveth—Him that sent Me."

III. The Question of Service in Messiah's Kingdom. (vs. 38-42.)

This section of our lesson seems at first thought to have no connection with the preceding section, yet the connection is close. The rebuke which Jesus had just administered to selfishness was, to say the least, unpleasant. The whip of conscience had lashed a bit and John feels that another subject would be more pleasant. So he changes the conversation to a topic which, in his judgment, Jesus will approve. In a self-congratulatory way John informs Jesus that they had caught a fellow "with the goods on him," casting out devils in His name and that they had made an effort to stop him, "because he followeth not us." He was not one of us so he had no right to be casting out devils in Thy name. The disciples somehow had the impression that they had a monopoly on the various forms of service in the Kingdom about to be set up, that such service should be rendered under their direction. Though wrong in their ambitions, seeking for places of honor, surely Jesus will commend their conception of the action in regard to His Kingdom service.

To their amazement, Jesus administers another rebuke. It was the spirit of selfishness that Jesus rebukes in both cases. In the one case it was selfish ambition; in the other it was selfish intolerance. Jesus lays down the law of service in the Messianic Kingdom: "For he that is not against us is for us." They were not to forbid any one to work in His name. The success of his work would determine whether he was for Christ or against Him. No great work could be wrought in His name by one who was against Him. The principle laid down is that these intolerant disciples shall interfere with no man who is doing a good work. Jesus intimates that the Twelve did not have a monopoly on good works. They were to welcome the good from whatever source. The report of the apostolic committee on service was rejected by the Master on the ground that Kingdom service must be authorized by them.

All real good is to be placed on the side of Christ, whether the doer is Christ's disciple or not—"Whosoever shall give you a cup of water to drink in My name, because ye belong

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to Christ. * * he shall not lose his reward." The test of the good is "in the name of Christ," though it be but a cup of water to a disciple. I find in Jesus' statement the possibility of a lost man's rendering to Christ a service for which he gets some sort of reward. Christ judges such service and bestows such reward as pleases Him. This interesting fact, however, must be explained in the light of God's temporal blessings in this world and degrees of punishment in the next.

Not only will all good done a disciple receive its proper reward, but a terrible judgment awaits him who is the means of making Christ's humble follower to stumble. The judgment is to be so terrible that the binding of a millstone to his neck and casting him into the sea is a small matter as compared with it.

Teaching Nuggets.

1. The question of preferment.—Our lesson discloses a monumental fault in the disciples of Jesus. Are we better than they? Nay, verily. Most of us are made out of the same sort of stuff, maybe a little more of it. No more subtle temptation was ever presented to God's men than the ambitious desire for prominence. The temptation is from age to age. Its true greatness is to be found in lowly service.

2. The question of intolerance.—The spirit of religious intolerance has been very marked through the years. It was this spirit in the Jewish rulers that crucified the Son of God. It was this spirit that sent Paul a prisoner to Rome; that has burned God's men at the stake; that created the Inquisition; that cements the union of church and state; that repudiates the divine right of every soul to direct access to God. The disciples had only a light case of intolerance, and their condition was not beyond recovery. The principle for our guidance is that all good, from whatever quarter, is to be welcomed by God's people.

Splendid Tonic for the Stomach and Liver.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and

puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

Calomel Purified of all Objections

A triumph of modern pharmacy that is destined to bless the whole world—that is the opinion of physicians and druggists who are familiar with the new calomel that is wholly free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to health, and, as all doctors know, calomel is the only drug that accomplishes that result. Now that the unpleasant and dangerous effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. Its effect is delightful. One tablet at bedtime, a swallow of water—that's all. You wake next morning feeling fine, your liver cleansed, your system purified and with a hearty appetite for breakfast. Eat what you please—no danger. No restrictions of habit or diet.

Calotabs are sold only in original sealed packages, price thirty-five cents. Your druggist recommends and guarantees them.

IF YOUR CHILD IS CROSS,

FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

(Continued from page 11.)

words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

"I've found a Friend, oh, such a Friend
He loved me e'er I knew him;
He drew me with the cords of love
And thus He bound me to Him,
And around my heart still closely twine

Those ties which none can sever,
For I am His and He is mine
For ever and for ever.

"I realize now that this Friend cares for every savage of our race, even as He cares for me, and why should He not?

"Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

"As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these consolations, so die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honour involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own innermost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fits my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."

Who will heed the message of this dying soldier? Will you, dear reader?

Foreign Mission Board, Southern Baptist Convention, Richmond, Va.

MISSISSIPPI WOMAN'S COLLEGE.

For some time we have sent no news from the college to the Record, not because there was no news to write but because we have had so many things to do. Being in a cantonment town we are of course, in the center of war activities for the state and

there are numberless ways in which we are called upon to help the government. When the camp was located at Hattiesburg I was at first a little doubtful if the effect upon the Woman's College, but after an experience of nine months I feel sure that it is one of the greatest benefits and opportunities the college can have. The soldiers themselves are under splendid discipline and annoyance resulting from having them within twelve miles of us is practically nil. On the other hand we have every opportunity to keep right abreast with the changing conditions of the world.

The war is the thing now of greatest importance for the world and here in Hattiesburg we are close to the throbbing pulse of our government's military operations. Here we see the need for the Red Cross work and the Army Y. M. C. A. and every girl can carry to her home community a first hand message of their importance. Here we have with us at the college every week brave officers from the French, English, Belgian and Italian armies telling of the bravery and suffering of our Allies. Here come, too the great speakers sent out by the International Y. M. C. A., the various denominations and the several branches of governmental activities. From an educational standpoint it was worth a year of ordinary schooling to be present at the great divisional review at Camp Shelby which all our students attended and see thirty thousand soldiers parade, the greatest U. S. army in Mississippi since the capture of Vicksburg by Grant's men. We have received information and enthusiasm from dozens of speakers, all of whom we can not name for lack of space, but we will say without invidious comparison that we can never forget three of the greatest—Mel Trotter, Curtis Lee Laws and Charles Edward Russell.

Under the guidance of our camp pastor, E. D. Solomon, our church and school forces have rendered much help in the religious field. We have adopted the Y. M. C. A. building No. 3 and have helped in furnishing it and in carrying on services there. Bro. Solomon is doing a great work and puts the proverbial bee to shame. He has recently inaugurated, in connection with Dr. Christian, a series of meetings at the First Church where great interest was shown by the soldiers. Charlie Butler, one of Billy Sunday's famous singers, led the music. The First Church is planning to erect a great tabernacle to accommodate the immense soldier audience.

You have seen something of the effort of certain people to open up all sorts of amusements in Hattiesburg on Sunday. When this scheme was laid before the legislature the good people of Hattiesburg arose as one man and told the legislature they would not tolerate such things under any circumstances. In my opinion Hattiesburg has a larger percentage of law-abiding Christian citizens than any other town of its size in the state.

Our attendance has steadily grown. I think our last student made the registration 369.

J. L. JOHNSON,
Hattiesburg, Miss.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

TWO NEW BOOKS

THE UNION MOVEMENT, by J. F. Love, D. D., Corresponding Secretary of the Foreign Mission Board, author of "The Unique Message and Universal Mission of Christianity," "The Mission of Our Nation," etc.

CONTENTS:

1. Why This Discussion?
2. The Strength of the Movement.
3. The Southern Baptist Attitude.
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12 mo. cloth, 144 pages, price 75c.

PLANS AND PROGRAMS, by Annie L. Williams. This book has been prepared for the purpose of using it as a text-book in the Cradle Roll, Beginners' and Primary Departments. The author's wide experience amply qualifies her to make a book on either one of these departments. It is plain, practical, and contains a careful compilation of other books on this subject and also a collection of the author's own songs, which she has tried out and found to be usable.

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A good new song means fresh life in your music.

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All books have round and shaped notes.

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When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

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Cure Sick Headache, Constipation,
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To be active mentally and physically and do the most good for yourself and those about you in this world, you must get rid of billiousness, headaches, constipation, sour stomach, etc.

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Because—it puts a healing, soothing coating on a feverish, inflamed, tickling throat. It helps snuffles and stuffy, wheezy breathing. It stops coughs quickly, and it wards off croup.
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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will be charged at the rate per word, which must accompany the notice.

MRS. S. W. HEWLETT.

Sarah W. Turnage was born near Murfreesboro, Tenn., on Jan. 5, 1839. Her father moved to Mississippi in her early childhood, locating near Holly Springs, afterwards moving to Clear Creek neighborhood near Oxford, where the deceased spent a large portion of her life, and where her remains rest.

Sister Hewlett gave her heart to Jesus Christ at 15 years of age, uniting with the Baptist Church, at whose hands she was buried with Christ in baptism, and in whose fellowship she remained a faithful and consistent member until called up higher.

Our sister was of the highest type of cultured Christian womanhood. She was educated at the Coldwater Baptist Seminary, from which institution she graduated in the year 1855. Soon after graduation, in the same year, she was married to Rev. R. G. Hewlett, and became a true helpmate to him, and stood by his side in the Master's work for almost 40 years. Bro. Hewlett was one of North Mississippi's strongest Gospel preachers, and left his impress on this part of our fair land for generations yet to come. Bro. Hewlett was the pastor of a group of churches in this part of Mississippi, a number of which were of long duration, but was pastor consecutively of Clear Creek Church for thirty years and was the pastor at the time of his death.

God honored and blessed this union with a large family of children to bless the world with their culture and God-like characters. The surviving children are three sons and three daughters, to wit: Mrs. J. L. Soule, Rapid City, S. D.; Mrs. Ruby McElroy Oxford, Miss.; Mrs. May H. Ferguson, Lena, Miss.; Rev. J. R. G. Hewlett, Charleston, Miss.; Mr. Roy G. Hewlett, Colt, Ark.; Mr. F. G. Hewlett, Colt, Ark.

Sister Hewlett was one of the most Christ-like characters that it has ever been the writer's privilege to know. Her express left on his life will tell for years to come. Not only so, but she impressed every one with whom she came in contact with the fact "that she had been with Jesus." It was her constant desire and inquiry to find something to do for the Lord. Her daily prayer was, "Thy kingdom come, Thy will be done." Since the death of her husband in the year 1901, her sister has made her home with her daughter, Mrs. Ferguson, at Lena, Miss. She was a faithful and consistent member of Friendship Church, located at Lena, Miss., in whose fellowship she remained until death took her home to God. On February 22, 1918, the Master called and said, "Come up higher." Her remains were conveyed to Oxford and thence to Clear Creek Church, and after a memorial service conducted by our beloved Bro. Rev. W. I. Hargis, and a large concourse of friends, the body was laid to rest by the side

of her bosom companion in the cemetery hard by, to await the gathering together of the Lord's redeemed on the resurrection morning.

J. G. GILMORE.

Hazlehurst, Miss.

WILLIAM DOSSEY OUTLAW.

The subject of this sketch was born February 7, 1843. He was the son of Clara E. and D. A. Outlaw. He joined the Salem Baptist Church August, 1860. He remained a faithful member of this church until his death, the church which his father loved so well and so generously supported. Brother Outlaw was twice married, first to Miss Lucy S. Sessums; to this union six children were born—Joe Drake, Lucy S., Clara, Dossey W., Mrs. Hattie Leggett and Mrs. Blanche Armisted. The three last named children, together with his last wife, who was Miss Kate Rives, survive him to mourn his home going.

Brother Outlaw was an invalid for some six years, due to a stroke of paralysis; during these years of suffering and isolation he was cheerful and patient, constantly watched over by his faithful and sympathetic wife, who, together with his children, was ever attentive to his needs.

His morning outing in his wheel chair brought him in contact with his many friends in Starkville, where he spent his last days, and for all he had a cheery smile and a happy greeting. As his pastor it was my privilege to often visit him in his home and at his request read and pray with him. He enjoyed God's word and read his Bible to the last. On the morning of March 19, 1918, he went to his heavenly home to realize in their fullness the promises he had loved and cherished.

A large gathering of friends and relatives came to pay the last tribute of respect and the frail body that had suffered so long and so much was borne by loving hands and tender hearts to the family cemetery and there laid to rest to await the call of the last day.

Our sympathy and love go out to the bereaved ones. He will be missed by all his friends and so much by the children and widow who have for years joyfully, gladly and tenderly ministered to his every need.

J. D. RAY.

On February 1, 1918, Sister Zula Pace passed from this world of evil and sorrow to live with her Master in the home above. Fifty-nine years were given her upon earth. She united with the Baptist Church a number of years ago and had lived a consistent Christian life. At the time of her death she was a member of Pleasant Hill Baptist Church and Woman's Missionary Union. She was a good woman, a devoted wife and mother, patient, kind and gentle in the home, a kind and considerate neighbor and true friend who will be greatly missed. She leaves to mourn their loss ten children, an aged mother, one brother and a host of relatives and friends.

Like the frosted leaves of autumn our members are falling and like the leaves, they are beautiful in their fall. One by one they go to answer the last roll-call and pass over the dark river to join others now enrolled with the

white-winged ranks of glory. The summons to exchange the silver crown of age for the diadem which crowns the brows of God's saints has been responded to by our beloved sister.

We strive to accept in our faith the will of God and to trust in His wisdom. Still we are saddened and mourn our irreparable loss.

Sister Pace was mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees Peaceful be her silent slumbers, Peaceful in the grave so low, She no more will join our members And no more our songs shall know Our dear sister, has gone from us; Here her loss we deeply feel, But 'tis God that hath bereft us; He can all our sorrows heal. Yet again we hope to meet her When the day of life is fled, Then in heaven with joy to greet her, Where no farewell tear is shed.

Resolved, First, That by her death we the members of Pleasant Hill Baptist Church have lost a member of the highest type of Christian character.

Second, That we shall lovingly cherish her memory and insofar as we may be able, emulate her splendid example in Christian life and service.

Third, That we express to the bereaved children and other relatives our deepest sympathy and love and commend them to Him who has said, "I

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Stops pain, obviates use of knife in evacuating the pus of boils, carbuncles, felonis. Often relieves in 24 hours. A most wonderful salve also for sores, abscesses, piles. Large boxes 25c at good drug stores. Write Spurlin-Neal Co., Nashville, Tenn., for sample.

will not leave you comfortless." 'Tis only He that can heal our broken hearts and wipe sorrow's tears away.

Fourth, That a copy of these resolutions be spread on our minutes, a copy be given the family and one sent to the Baptist Record for publication.

Respectfully submitted,

MRS. MARY BISHOP.

MRS. CALLIE BROWN,

MISS MINNIE WEAVER,

MISS MINNIE NICHOLS,

Committee.

A TRIBUTE OF RESPECT.

We pause today, amid the duties and obligations of life, to pay a tribute of respect to the memory of one of our brethren who has laid down his armor and entered into rest. Brother Charlie R. Dicken, Jr., a member of our church and Sunday school, has been called up higher to that church and school of the firstborn. His class, of which he was a member, the Berean, marks with sadness his absence. He answers no more the roll call here. His church is reminded that one more name is stricken from the roll here to join the church in glory. His spiritual family relationship is severed here and he has gone to join the family in heaven. Therefore, be it resolved by the church and Sunday school of Durant, that,

1. We miss Charlie from our school and church.

2. We bow in submission to our Father's will, but we feel our loss.

3. We acknowledge, with great joy, his faith in God and heaven.

4. We most earnestly, prayerfully and lovingly commend his dear wife and companion, his father, mother, brothers and sisters, and all who loved him, to our blessed Saviour, who knoweth our griefs and carrieth our sorrows.

5. A copy of these resolutions be furnished the Durant News and the Baptist Record for publication.

THE DURANT BAPTIST CHURCH
AND SUNDAY SCHOOL.

March 24, 1918.

A NEW BOOK OF SERMONS

THE CHANGELESS CHRIST

and Other Sermons

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Editor of Sunday School Periodicals of the Baptist Sunday School Board, Former President of the Southern Baptist Convention, Former Professor of Homiletics, Louisville Seminary, Author of "History of Preaching," etc.

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